THE

CHARLESTON GOSPEL MESSENGER,

AND

PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of St. Michael's Church

CHARLESTON, S. C.

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CONTENTS.

ORIGINAL. PAGE

The Times—Theologically considered, in a Charge, to the Presbyters and the Deacons, from the Bishop of the Diocese of South-Carolina, delivered Feb. 21st and 22d, 1850, (continued,) - - - - - - - - - - 65

The late Hon. John C. Calhoun. Page from a Sermon, preached in Upper St. John's, - - - - - - - 72

Conclusion of a Sermon, preached in Christ Church Parish, 73

Pages from a Sermon at St. Michael's Church, Charleston, 75

The Apostles' Creed, - - - - - - - - - 77

Is Preaching the *main* duty of a Bishop? - - - - - 79

NEW PUBLICATIONS.

The Introductory Chapter to the first volume of Dr. Jarvis' Church History, designed to serve as a specimen of the work. 1850, - - - - - - - - - - - 80

Bishop Ives' Letter, in answer to certain questions concerning Confession and Absolution. New-York: Stanford & Swords. 1850. - - - - - - - - - 82

SELECTIONS.

The True Catholic.—February and March, 1850, - - 83

Archbishop of Canterbury on Baptismal Regeneration, - 86

Effects of Calvinism, - - - - - - - - - 88

Poetry.—Home: a ballad for every body, - - - - - 89

Religious Intelligence.—Special Ordination; Charleston Female P. E. Bible, Prayer Book and Tract Society; Sunday School Celebration; Monthly Missionary Lecture; Piety and Charity; Church Home; Missions of the Church, 91–96

Acknowledgments.—Marriage.—Calendar, - - - - 96

Daily Service is held

In St. Philip's Church on Monday, at..... XI o'clock.
" St. Peter's " Tuesday,..... " "
" St. Michael's and St. Paul's on Wednesday,..... " "
" St. Michael's, Friday afternoon, at ..... IV "
" St. Philip's on Friday, at ..... XI "
" Grace Church, on Wednesday afternoon at 4. and on Friday, at..... XI "
" St. Stephen's Chapel, *once every day*, viz: on Tuesday, Thursday and Saturday, at 12 o'clock M.; on Monday and Friday, at 5 P. M., and on Wednesday Evening, at..... VIII "
" St. John's Chapel, Hampstead, on Saturday,..... IX "

HOLY COMMUNION.

In St. Philip's, " St. Michael's, " St. Paul's, } On 1st Sunday in the month.
" St. Peter's, and St. Stephen's, } On the 2d " "
" St. John's, " Hampstead, and " Holy Communion, } On the 3d " "
In Grace Church, on the 4th " "
" St. Stephen's, " Calvary, } On the last Sunday.

In one or more of these Churches, on the five great Festivals, for which "special refaces" have been provided.

THE

CHARLESTON GOSPEL MESSENGER,

AND

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Vol. XXVII. JUNE 1850. No. 315.

FOR THE GOSPEL MESSENGER.

THE TIMES—THEOLOGICALLY CONSIDERED,

In a Charge, to the Presbyters and the Deacons, from the Bishop of the Diocese of South-Carolina, delivered February 21st and 22d, 1850.

(CONTINUED FROM PAGE 40.)

The Church holds that the infant scripturally baptized, is "in a state of salvation;" that is, in an advantageous position respecting his final salvation, in which the unbaptized are not. Many deny baptism to infants; many regard it as a mere ceremony, instructive—(a sort of sermon, declaring important truths to those who witness it, and of which the infant may be reminded when he grows up,) but nothing more. Surely they do not come up to the delaration above quoted, and to these declarations in the 27th Article—by Baptism, "as by an "instrument, they that receive it rightly are grafted into the Church: "the promises of forgiveness of sin, and of our adoption to be the "sons of God by the Holy Ghost, are visibly signed and sealed." We have the same lesson in the 9th Article: "There is no condemnation for them that believe, and are baptized."

The Church teaches, in the Catechism, that the person in a state of salvation "*may* continue in the same unto his life's end," and therefore impliedly, that he may *not* so continue. In the 16th Article, we read, "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, we may arise again." Now if we may arise, it is clear we *may not*. It is not shall, or must, but may. But some, differing from each other in many respects, agree in this, that to be once in a state of salvation, is to be always so—once a saint, ever a saint, and indeed hold it as an article of essential or fundamental faith, as if it were a part of the Apostle's creed. This doctrine of the perseverance of the saints, of the impossibility of the converted man losing his salvation, of the indefectibility of grace, is not countenanced by the Church any more than it is by the apostle Paul, who said, "I keep under my body—lest when I have preached to others, I myself should be a castaway. We are not of them who draw back unto *perdition*."

The Church teaches, that "God the Son, redeemed all mankind;" that the redemption was for "the world;" that our Lord Jesus is "the Redeemer of the world,"—"that he made on the cross a full, perfect, "and sufficient sacrifice, oblation and satisfaction for the sins of the "*whole world*—for all the sins of the whole world, both original and

"actual;" that "if you do sincerely repent and believe, God hath "declared, though your sins be as scarlet, they shall be made white as "snow; though your wickednesses have gone over your head, yet "shall they not be to your destruction. Now you are the objects of "God's mercy; if by repentance and true faith you turn unto Him. "Now you may claim the merits of Christ." (Homily.) You, that is all men, that besides his children in this naughty world, Christ has "sheep that are dispersed abroad,"—that is, both his covenanted and his redeemed ones. This doctrine of universal redemption is set aside, not only by those who hold the adverse doctrine of "limited atonement," but impliedly, and practically, by those who hold that the redemption is sufficient for all, but efficient only for those elected from all eternity, irrespective of any conduct on their part. To reconcile the emphatic language of the Church as to salvation being offered, yea, placed within the reach of every man, with the statements of those who teach what is technically called "Semi-Calvinism," does appear to a large majority of the members of the Church, as an attempt utterly unsuccessful; a purpose utterly impracticable.

The Church teaches, that God the Holy Ghost "sanctifieth all the people of God." Now, that this sanctification can be had by every man, is evident from the fact, that every one who repeats the Catechism says, "sanctifieth *Me*," that is, is ready to sanctify—will assuredly sanctify me, if I fulfil the pledged conditions. No one who holds that sanctification is exclusively for those elected from all eternity could consistently make an answer, which opens the door of hope to all the people of God; to all penitent believers and obedient disciples of Christ. In this instance, you perceive then how variant the theology of the Church is from that of many.

The Church teaches, that man cannot serve God "without his special grace, which he is to call for by diligent prayer," and that the two sacraments are means "whereby we receive grace," and pledges to assure of grace, and instructs us to thank Almighty God for "the means of grace." Are these doctrines generally recognized? Is it held by all who call themselves Christians, that "God giveth His Holy Spirit to them that ask Him," or that he giveth it only, to the elect; and that he giveth it in the faithful use of Baptism and the Lord's Supper?" Is or is not the promise: "be baptized, and ye shall receive the gift of the Holy Ghost,"—and the declaration, "the bread which we break, is it not the Communion;" (that is the means of communicating grace, and the other blessings of the atonement,) explained away by too many?

The Church teaches, that in the covenant of Baptism, the promises on God's part are three, namely, "to release from sin—to sanctify with the Holy Ghost, and to give everlasting life." Now I submit, is it realized that Baptism is a covenant; that there are privileges as well as duties connected with it; that the exceeding great and precious promises now named, are made to the baptized exclusively. It is worthy of your consideration, whether you inculcate sufficiently this solemn view of Baptism.

As to the other Sacrament, the Church teaches, that "the body and blood of Christ are spiritually taken and received by the faithful in the

Lord's Supper," and that "our Heavenly Father hath given his Son, not only to die for us, *but also* to be our spiritual food and sustenance in that holy Sacrament." He who says these things every time he says his Catechism, and the exhortation for the celebration of the holy Communion, cannot consistently regard the Lord's Supper as merely a memorial, or deny that, to the worthy partaker, is imparted "an inward and spiritual grace"—that as by the material bread and wine, the body is strengthened and refreshed; so by the spiritual food and sustenance, the soul of "the faithful" is strengthened and refreshed—that it is something more than a duty—that it is also a privilege—that as there is an offering to God, so *is* there a return to man, clearly implied, where we read, that "the benefit is great, if with a true penitent "heart and lively faith we receive that holy Sacrament; and that these "holy mysteries are pledges of his love to our great and endless com-"fort." Hear the Church. "Take this holy Sacrament to your com-"fort. Grant us so to eat and drink, that our sinful bodies may be "made clean by His body, and our souls washed through His most "precious blood, and *that* we may evermore dwell in Him, and He in "us." "Sanctify these thy creatures of bread and wine, that we, receiv-"ing them, may be partakers of His most blessed body and blood." "May we, and all others who shall be partakers, be filled with Thy "grace and heavenly benediction, and made one body with Him." "We most heartily thank Thee, that Thou dost vouchsafe to feed us "with the spiritual food, and dost assure us thereby that we are very "members of the mystical body of thy Son." "To the intent they "may always be in *readiness to die*, the Ministers shall diligently ex-"hort their parishioners to the often receiving of the holy Communion "when it shall be publicly delivered; that so doing, they may have "the less cause to be disquieted for lack of the same."* "He doth eat "the body and blood of Christ profitably to His soul's health."

The 25th, 27th and 28th Articles, as to the holy Sacraments, teach the same truths, as do the formularies we have quoted. "The Sacra-"ments be not only badges, &c., but rather they be effectual "signs of grace: by the which, God doth work invisibly in us, and "doth quicken, strengthen and confirm our faith in Him. In such as "worthily receive the same, they have a wholesome effect or opera-"tion; the sacraments be effectual, because of Christ's institution and "promise." "Baptism is a sign of new birth, whereby as by an *in-"strument*, they that receive baptism rightly are grafted into the "Church; the promises are visibly sealed, faith is confirmed, and "grace increased by virtue of prayer unto God. The Supper of the "Lord is not only a sign, but rather it is a Sacrament of our redemp-"tion by Christ's death; insomuch, that to such as rightly, &c. receive "the same, the bread is the partaking of the body of Christ, and the "cup of the body of Christ;" that is, after a heavenly and a spiritual manner, of the benefits of that body broken and blood, which benefits are three, pardon, grace, and glory. That the Lord's Supper is not a mere memorial, but a means of great spiritual benefit to the soul, is impliedly but impressively declared in the 29th Article, thus:—

* Office for Communion of Sick.

"The wicked, and such as be void of a lively faith, &c., in no wise are they partakers of Christ." They, therefore, who are not wicked, who have a "lively faith" are "partakers of Christ." What a comprehensive precious benefit is involved in that declaration.

There is another "means of grace," "Confirmation, or the laying on of hands." Is it regarded merely as a recognition of the baptismal covenant, or as also "a means whereby we receive grace?" The Church teaches Confirmation is "edifying," impliedly—therefore, imparts grace; for how can the believer be edified, or built up in faith and obedience, without grace. She says, it is for the "more edifying," implying, that they who receive it have been edified by other means of grace, and now are to be still more so, or advanced by "the laying on of hands." She says, "by this sign, God certifies his favor and gracious goodness;" that is, assures or makes certain his favor. She prays, "let thy Holy Spirit *ever* be with them,"—impliedly, then, they now have received the Holy Ghost. It is by such lessons that the Church enforces these texts of Holy Scripture: "Then laid they (the apostles Peter and John) their hands on them, and they *received* the Holy Ghost." "When Paul had laid his hands upon them, the Holy Ghost came on them." "Those who were once enlightened," (referring to Baptism, as the context shows,) and those who were made partakers of the Holy Ghost, (referring to the "laying on of hands," as the context shows.) "He which establisheth or confirmeth us, is Christ, who hath also *sealed* us." "After ye believed, ye were *sealed* with the Holy Spirit of promise."

"The declaration of Absolution,"—respecting it, what saith the Church? It is "made by the Priest alone." It is received by "the people still kneeling." They were kneeling, and if this declaration is mere instruction, they would be told to rise, instead of to remain kneeling. I quote, "Almighty God hath given power and commandment "to his Ministers, to declare and pronounce the absolution and remis-"sion of sins." "After confession, the Minister shall declare to him "(the prisoner) the pardoning mercy of God." This custom of absolution is peculiar to the "Catholic and Apostolic Church." The sects have no such custom; they hold not the doctrines which it asserts, viz: that this power of declaring conditional absolution is peculiar to the divinely appointed Priest. This custom is not rejected by any of us, but is it realized by all in its full import; in the responsibility it implies, in the consolation and hope it can impart? "Our Church, (remarks Bishop Wilson, of Sodor and Man,) asserts what is most true, that Christ's Ministers have a special commission, which other believers have not, authoritatively to declare this absolution for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ, (John xx. 23.) "Whose soever sins ye remit, they are remitted unto them." It was said to Peter, (Matt. xvi. 19) "Whatsoever thou shalt loose on earth, shall be loosed in heaven;" and then to all the apostles, (Matt. xviii. 18) "whatsoever *ye* shall loose on earth, &c." The apostle Paul (2 Cor. v. 18) says: "God hath given to us the ministry of reconciliation." In the Old Testament we read, (Ezekiel xxxiii. 10) "Son of man, speak unto the house of Israel, *say* unto them, "as I live, saith the Lord God,

I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." In 2 Sam'l. xii. 13, "Nathan said unto David, the Lord hath *put away* thy sin," and in Psalms, xx. 1, 2, "the Lord send thee help from the sanctuary, and strengthen thee out of Zion."

The doctrine, kindred to that of "the Absolution," namely, of "the Blessing," what is *it?* I quote, "the Priest (the Bishop if he be present) shall let them depart with this blessing: the peace of God, &c." In one of the prayers,* we have it, "send thy blessing upon those whom we bless in Thy name;" and, in a Rubric, "then the Bishop shall bless them," and to the sick person, the Minister "shall say, the Lord bless thee," &c. All the ceremonies of the Church are significant. Of what, is the benediction the outward sign? Certainly of an inward advantage, (which will be had by the person who properly receives the outward declaration,) namely, the comfortable assurance that he is blessed by the Lord; that forgiveness, spiritual help, and heavenly hope are sealed to him.† Is this view of the subject universally recognized and improved? . The Priest, under the Mosaic dispensation, according to God's direction, pronounced a blessing. The chief Bishop, under the Christian dispensation, our Lord Jesus Christ, blessed the little children. Where is the custom retained, the doctrine of it held, except in "the Holy Catholic Church?" Is it properly understood, and appreciated by all who do conform to it?

The doctrine of Repentance includes a point which is overlooked in the formularies, and sermons, and usages of many non-Episcopalians, and by some of the members of our own Church. "If you shall perceive your offences to be against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other." The Minister shall instruct the prisoner "what satisfaction ought to be made to those whom he has offended by the sin for which he is condemned," and he uses this petition. "Give to him a full purpose to repair all the injuries and losses which others have sustained by him."

The doctrine of Forgiveness also includes a point overlooked in much of the current theology, which is thus set forth by our branch of the Church: "being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand—for otherwise, &c." "Give to them a meek and forgiving spirit towards all those who have confined them"

The doctrine of Temperance as taught by the Church, differs from that which is widely, earnestly, steadily inculcated by non-Episcopalians. We are taught to pray. "Grant that we may live a sober life." "Sober" here is as general an expression as "righteous and godly," in the rest of the sentence, and it includes not one form, but all the forms of sobriety. It is the government of the whole, not a part of self; of the affections, the passions, the appetites—all of them, not one of them only. It is temperance, in all things, which the Church

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* In the "form of Matrimony."

† See my 2d Charge, page 9.

recommends. Her laws are abstinence from every sin, of thought, word and deed, and regulation, not extinction of the desires: "Let your moderation be known unto all men:"—of the passions, "be angry and sin not:"—and of the appetites, "not given to much wine." I repeat—abstinence from all sins, not from one only. Temperance in the indulgence of the animal nature in general, in "meats as well as drinks," and not as to the appetites only, but as to the inclinations and aversions, is the Church doctrine. Her understanding of that "temperance," said to be "the fruit of the spirit," and named in the precept—"add to your knowledge, temperance," corresponds with that of the apostle. "Every man that striveth for the mastery is temperate in all things."

On our subject, the teaching of the Book of Homilies is not prohibition, (every creature of "God is good, and not to be *refused*:") but restraint—not as to one indulgence, but as to all; it is not nonuse, but abuse. One Homily is against both "gluttony and drunkenness," and another Homily relates to another excess, against which a monition is *seldom* heard, namely, "excess of apparel." These quotations merit attention. "They are without excuse before God, which abuse, the "good creatures of God, by *surfeiting* and drunkenness; they that "give themselves to bibbing and *banqueting*; they that use to drink "deeply, and *to feed at full*." "Who is able to express the manifold "dangers and inconveniences that follow of intemperate *diet*." With respect to "apparel," the advice is not less seasonable than it was when given, about three hundred years* since. "It is convenient that "ye be admonished of another excess—I mean, of apparel, in these "days, so gorgeous. God alloweth us apparel, not only for necessi-"ties sake, but also for an honest comeliness. All men may not look "to wear *like apparel*, but every one, according to his degree. Many "one now ruffleth in silks and velvets, spending more by the year, in "sumptuous apparel, than their fathers received for the whole revenue "of their lands; many taking no care, but only how to deck them-"selves. Such as delight in gorgeous apparel are commonly puffed "up with pride, and filled with divers vanities."

But our Mother will not have us suppose she is warring only against this or that *excess*. "Let us, good people, every one of us, eschew *all* intemperance." Neither is she objecting to the indulgence, but the unrestrained indulgence of our appetites, and of God's creatures. "God "being the author and giver of such creatures, to comfort and stablish "our frail nature, and not by abusing of them to provoke his libe-"rality." "Sundry fruits God hath provided to refresh our senses "with an honest and moderate recreation;" "such things as may "rejoice and comfort, as *wine* to make glad the heart, oils and oint-"ments to make the face to shine; so that they are altogether past "the limits of humanity, who forbid the lawful fruition of God's bene-"fits." St. Paul, "willing the Colossians not to hearken unto such "men as shall say, touch not, taste not, handle not, superstitiously be-"reaving them of the fruition of God's creatures. Let us oft (not "always) give ourselves to abstinence and fasting, whereby the mind

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* Homilies, Book 1st, was printed in 1547—Book 2d, in 1563.

" of man is more lifted up to God."* It is her teaching also, that temperance, in any and every form of it, even in the very restricted sense of avoiding drunkenness, is not to be attained by unassisted man. The contrary opinion—the Pelagian notion—that a resolute mind, a firm determination, a public promise, a formal pledge, or even a solemn oath; either or all of these, or any other human means, can enable a man to resist the temptations of the devil, the world, and the flesh, and to triumph over the depraved appetites and passions, I repeat, against those heretical and infidel notions, the Church hath lift up her voice, often and variously. Now, to the little child, "know this, thou art not able to do these things of thyself, nor to walk in the commandments of God, without His *special grace*." Now, to the youth, "promise, by the *grace* of God, to observe such things," &c. "Our help is in the name of the Lord God, who makest us both to will and to do those things which are good." Now, before the whole congregation: "Grant, O most merciful Father, for His sake, that we may hereafter live a sober life." Churchman! dost thou make thy child take the temperance pledge, and give it the sanction of thy example? Consider, is such teaching (by precept and authority, and practice,) consistent with these lessons which you hold and inculcate, and adopt, as prayers:—"Almighty God, who seest that we have no power to help "ourselves, keep us both outwardly in our bodies, and inwardly in our "souls." May "the words, through *Thy grace*, bring forth in us the fruit "of good living; direct us in all our doings; further us with Thy con- "tinual help; that they may please Thee pour upon them the conti- "nual dew of Thy blessing; give us grace that we may cast away the "works of darkness. Grant that we, Thy children, may daily be re- "newed by Thy holy Spirit; that our hearts and all our members "being mortified from all worldly and carnal lusts, we may, in all "things, obey Thy blessed will. Pour into our hearts that most excel- "lent gift of charity. Turn Thou us, O good Lord, and so shall we "be turned; as by Thy special grace Thou dost put into our minds "good desires, so by Thy continual help we may bring the same to "good effect; that by Thy holy inspiration we may think those things "that are good, and by Thy merciful guiding, may perform the same; "because, through the weakness of our mortal nature, we can do no "good thing without Thee: grant us the help of Thy grace, that by "Thee we may be enabled to live according to Thy will. God, of "whose only gift it cometh, that Thy faithful people do unto Thee, "true and laudable service. May Thy grace make us continually to be "given to all good works; grant thy people grace to withstand the "temptations of the flesh. O God, who art the Author of all good- "ness, through Thy bountiful goodness may we all be delivered from "the bonds of those sins, which by our frailty we have committed; "mortify and kill all vices in us, and strengthen us by Thy grace. "Grant us grace to forsake all covetous desires, and inordinate love of "riches; grant us grace to follow Thy blessed saints in all virtuous "and godly living." Quotations like these might be greatly multiplied; one only I add, from the Daily Morning Family Prayer: "We

* The 18th Homily on conjugal duties, might be profitably read.

"implore thy grace for the ensuing day; *keep* us temperate in our "meats and drinks." But surely it is not necessary to prove, though it may be to remind you, that the doctrine of grace *is* the doctrine of the Church, of your vows; and that the contrary teaching in the standards, and the usages of the reform societies so variously, earnestly and perseveringly recommended by them, cannot consistently be countenanced by a sound member of the Church.

"Respecting those books, (which in former days were generally but are now seldom bound up with the volume of Canonical Scripture,) called the Apocrypha," the teaching of the Church—(Article 6th)—is, that they are not "holy Scripture; not those canonical books, of whose authority was never any doubt in the Church, and the Church doth not apply them to establish any doctrine; still the Church doth reverence them *above* any books; those named and numbered as canonical books of the Old and New Testament, *alone excepted.* The Church doth read these "for example of life, and instruction of manners." This testimonial is exclusive; no *other* books are placed next to undoubted holy Scripture, and above all, human writings. Non-Episcopalians do not value them, in like degree, if they value them at all. They are never read in their meetings, and are not among their publications, either separately or with the editions of holy Scripture, published by them. Do all of us estimate them according to the judgment of the Church, or rather according to that of the multitude? If these interrogatories should lead to consideration, and arrest the desire of some to consider obsolete the second paragraph of the 6th Article, my purpose will be attained. There are only two books (Wisdom and Ecclesiasticus) of the Apocrypha, from which are taken lessons to be read in the Church, and the whole number of lessons is only 25, 8 from Wisdom, and 17 from Ecclesiasticus, and they are exclusively for other holy days, than Sundays.

Who that is familiar with the admirable truths, and precepts, and arguments, and persuasives, which they contain, would consent to strike them out of the "Table of lessons," or to counsel, directly or indirectly, the members of the Church, no longer to avail themselves of those examples of life, and those instructions of manners by which a long line of ancestry were guided, and incited, and controled and blessed.

(To be Continued.)

FOR THE GOSPEL MESSENGER.

THE LATE HON. J. C. CALHOUN.

PAGE FROM A SERMON, PREACHED IN UPPER ST. JOHN'S.

A *great man* indeed; an ornament to our Senate, whose removal hath cast a gloom over the entire nation; a Statesman, who hath had but few equals in his time; an intellectual giant, whose name will be reverenced by distant generations; a true hearted son of Carolina, whose departure hath left his beloved State drowned in tears. The Sage, the Patriot, the upright Politician, is gone to his silent resting place—the grave. Death hath cut him down in the midst of his use-

fulness and his honors, and nothing remains to his bereaved country, but the memory of his wisdom and his virtue. In the touching language of the royal Psalmist, when lamenting over Saul and Jonathan, we may say, "the beauty of Israel is slain upon thy high places; how are the *mighty* fallen!" It is indeed, brethren, a most melancholy occurrence which the last week hath brought us tidings of—the most insensible, are moved by it: selfishness itself is made to feel regret; for we all felt that our rights and our liberties were under the watchful guardianship of one who was able and ready to defend them; this removal, if it leaves them not exposed, yet makes us more anxious for their safety. But this is neither the time nor the place to make mention of the political virtues of the illustrious dead, or to pour forth our lamentations over the foremost champion of our institutions. Others will be found to render him that meed which is his due; and while a grateful people remember his long defence of their rights and liberties, advancing time will manifest his wisdom, and render more conspicuous his unwavering patriotism. Be it ours, assembled on this holy day in the temple of the Most High, to endeavor through the Divine blessing, to derive what instruction we may from this providential visitation.....So, brethren, would we have you improve the melancholy event which has suggested these remarks. The removal of him whom God had by nature endowed with so wise a spirit and so fitted, in his appointed sphere, to be eminently useful in his day and generation, is not to be regarded as an "unhappy accident," a "distressing misfortune," but as an event brought to pass by the wise Providence of the Governor of the universe; by which we should be reminded that He, as a Sovereign, "ruleth over all," and doeth His will among the armies of heaven and the inhabitants of earth."..... ..... But, brethren, has not God now spoken to us emphatically on this subject? Has he not, by this most distressing providence, assayed to teach us that we are to acknowledge Him? How secure did we feel, while the citadel of our rights was guarded by a watchful sen- sentinel, whose far-seeing sagacity, we knew, would mark the first approach of danger; whose prudence would give no false alarm, and whose wisdom and patriotism would signally aid in our defence! but lo! in a moment, he is gone; that venerable form is no longer seen upon our watch-tower; those piercing eyes can no more sweep the political horizon; nor can that tongue of wisdom proclaim the danger from afar: the shaft of death, winged by an Almighty arm, hath found its lofty mark, and "a great man is fallen." And thus may we hear our God speaking to us, from the tomb of this first of patriot statesman, struck down at the very crisis of our national history. "Put not your trust in the son of man, in whom there is no help:" "cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" And let us, brethren not be slow to learn this lesson so painfully taught us; let us make the Lord our trust; let us be that "happy people," as the Psalmist speaks, "whose God is the Lord."

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CONCLUSION OF A SERMON, PREACHED IN CHRIST CHURCH PARISH.

We would lastly remark, that the doctrine of God's Sovereignty produces the excellent effect of cheering in the midst of difficulties, and a gloomy period, the hearts of the friends of religion, humanity,

and their country..... .... Next to the Church, the State calls for our anxious solicitude. No intelligent Christian can be indifferent to its condition, since there is a close alliance between the interests of these two great institutions. If the harmony of society, within the limits of our country, be disturbed; if the cementing bonds of peace be disrupted, and the national affairs thrown into that state of confusion, which is the necessary result of political disorganization or revolution, must not the Church, which is identified with society, and has its place in the bosom of the nation, share in its convulsion? Certainly it must. The peace of the Church, meaning by that, the quiet and free enjoyment of religion, evidently depends on the peace of society. In the opinion of the wisest and most experienced, our present political condition is a critical one. The deepest solicitudes of the patriot are excited; his mind surveys with gloom, and his heart deplores the state of the country. The sinews of union seem one after another to be giving way, and this great confederacy of States appears to be heaving, as if on the point of dismemberment. And behold! what a singular and seemingly disastrous providence characterizes the period. Though eminent ability and worth would appear to be so much needed to secure safety, it has pleased the Sovereign of nations to remove from the highest sphere of political usefulness, one of the most distinguished sages of the country. Her *wisest* and *most trusty* Counsellor—one, whose clear judgment and far-seeing intellect, whose powerful reasoning and eloquence, whose burning patriotism and exalted virtue, gave him an influence over others which can scarcely be duly estimated, and which could not easily be resisted. He was qualified above all others, by his combined genius and worth, to achieve a triumph for truth and justice, and save his country from its present dangers; and our confidence, and hope of these results were turned upon him. But he has gone. We can no more be benefited by any new exertion of his mighty mind; and may it not be that he was taken, because he was too much relied upon. We were in danger of forgetting, if we had not already done so, "that it is better to trust in the Lord than to put any confidence in man." We were unmindful of the admonition—"cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." Our true rock of assurance then, in a time of national disturbance and gloom, is to be found in the thought, that God is Sovereign. What, though the hearts of men are beating high with passion and pride—what, though prompted by mistake or inferior motives, they are madly bent upon effecting ends, regardless of the safety of the country, and the rights and welfare of their fellow-citizens,—God is Sovereign. If He purposes graciously to save the nation, man cannot destroy it. He will restrain his wrath ere it shall be able to perpetrate the mischief it would do. He will defeat the purposes of error and wrong feeling, and crown with glorious success the wishes and measures of the good, the just, the honest and the peaceful. Let us, Christian brethren, make our country the object of our special prayers at this time, and may the propitious smiles of heaven rest upon it. May God see fit for the sake of His honor and His people, still to keep over it the invincible shield of His Providence, and preserve it as a nation, unchanged, united, and happy.

PAGES FROM A SERMON AT ST. MICHAEL'S CHURCH.

Most of our afflictive dispensations befal us as *individuals.* But there are times when the Almighty layeth His hand upon a whole city, or State, or nation; and from every quarter, as from the heart of one man, there goeth up the cry of wailing and lamentation.

And thus is it now with us. On the last Sunday morning we had assembled in the house of God; we had prayed for him who, bowed down by physical infirmity, had yet, with a high and unfaultering courage, been doing battle for our undoubted rights. We had prayed with earnest hearts, for he was to us as "a tower of strength;" one whom we trusted, as people never before trusted a representative; and whom we revered and honored, as never was man before revered and honored in our nation, unless it were he whom men have called the "Father of his country:"—and we had prayed in good hope that a gracious God, for His dear Son's sake, would avert the threatened evil, and restore to health him for whom we made our supplications. Alas, *we had been praying for the dead;*—and we knew it not. For as we left this holy house, there passed from lip to lip David's lamentation for Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 38:) And there was a cloud upon every brow, and sorrow in every heart.

Your preacher stands not before you, beloved brethren, to eulogize the dead. This is for another place, and other men. He is to seek from the sad event which has occurred, the lesson which God would teach us. It is seldom—so seldom that generations pass away, and see not the like,—that God vouchsafes to a people a man so revered and honored in his life, as was the Statesman for whom we mourn. He stood among us *alone* in his intellectual might; a might so strange to lesser minds, that he seemed to them as one endowed with prophetic vision. None surpassed him in entire and unselfish devotion to his country; none went beyond him in a stern and lofty morality; and if ever there was a time when his wondrous powers seemed necessary to the interests for which he battled, it was the period when it pleased God to remove him from the scene of his labors. Men's hearts were filled with anxious fears for our country's destiny; and we looked to him, as to God's appointed instrument, to guide us safely through the coming storm. But when our hopes were highest—when our eyes were fixed with intense interest and confidence upon the pilot at the helm—the mandate of recall went forth, and the deep waters of eternity rolled over as noble a spirit as our nation has ever known.

We know not who can fill his place; but this we know, that God would have us "cease from man, whose breath is in his nostrils." This we know, that He would cut us off from all dependence upon an arm of flesh. This we know, that the "Lord God Omnipotent reigneth," and that He works by the feeble as effectually as by the strong. This we know, that He is "our Refuge of Strength, a very present help "in trouble. Therefore will we not fear, though the earth be remo- "ved, and though the mountains be carried into the midst of the sea; "though the waters thereof roar and be troubled; though the moun-

" tains shake with the swelling thereof. The Lord of Hosts is with " us, the God of Jacob is our refuge." (Psalms xlv. 1, 2, 3, 7.)

Beloved brethren, let us lay to heart the lesson which is taught us. From *one* man, God has compelled us to "cease." In him "there is no help—his breath has gone forth—he has returned to his earth," and we shall see him and hear him no more. Let us learn, by this solemn dispensation, to put not our trust in ANY *son of man:* but let us look, with unwavering confidence, to the Almighty Jehovah. Let us "trust in Him with all our heart, and lean not to our own understanding. In all our ways acknowledge Him, and He will direct our paths," and guide us safely through the rough waters which threaten to overwhelm that fair fabric which our fathers cemented with their blood.

You remember the physical features of the day upon which it was announced to us that "a Prince and a great man had fallen in our Israel." The *morning* was dark and gloomy, as were our hearts from the affliction which had befallen us. But the *evening* was clear, and bright, and beautiful; and the myriads of stars which gemmed the heavens, shone forth in all their glory. And that same God who rolled away the clouds from the material heavens, will also, in like manner, if we trust in Him, disperse the storm which is gathering over our native land, and in the brightness of its evening's glory, we shall read the tender mercy and loving kindness of Him Who has thus, with seeming harshness, bid us "cease from man, whose breath is in his nostrils."

That table, now spread before us, and to partake of whose heavenly food, we are all invited this morning, reminds your preacher that, as an ambassador for Christ, there is one thing which he dare not leave unsaid. He whom we mourn was a great, and a good, and, it is believed, a Christian man, or he who addresses you would not speak of him from this sacred place: but he was not a perfect man—he fulfilled not all his duties—he lived not up to all his privileges.

He forgot his Lord's dying command, "do this in remembrance of Me;" and it adds to our sorrow for his death, that this was left undone. That he failed in this high and solemn duty was not, it is trusted and believed, from any disregard of that holy mystery, but from mistaken views of duty, and of his own unworthiness.

In what way it may please God to supply to honest and sincere hearts, the want of sacramental grace, it is not for us to determine. This belongs to *Him*, and we presume not to judge another man's servant. Our lesson is a plain one: that the loftiest powers of intellect are no safe-guards against error; and that he who trusts to his own judgment, in opposition to Christ's living body, the "witness and keeper of Holy Writ," may often, to his own misery, mistake the meaning of the plainest precepts. In this, let our departed one be, not our example, but our warning. "Cease ye from man, whose breath is in his nostrils;" for the strongest are oftentimes left to their own utter weakness, to lead us to ask the question with which our text concludes—"wherein is he to be accounted of?"

Let us draw nigh to-day to that holy table—*bowed down*, if you will, under a deep sense of our own unworthiness, with but a faint and fee-

ble hope of pardon and peace. But let us come, looking with humble faith to the perfect sacrifice of the Lord Jesus, and remembering that "*obedience*—OBEDIENCE is better than sacrifice"—is more than all the powers of intellect and knowledge—is the earnest pledge of eternal rewards.

FOR THE GOSPEL MESSENGER.

"HE DESCENDED INTO HELL."—Rubric preceding Apostles' Creed.

Messrs. Editors:—A recent number of the Gospel Messenger contained some comments upon Bishop Meade's interpretation of the Rubric, respecting the omission of the clause in the Apostles' Creed, "He descended into hell." It has always been the practice of the present writer, in common with many of his brethren in the Ministry, to omit this clause in the repetition of the Creed; and he has always believed that he had the sanction of the Church in this very Rubric, for such omission. But your correspondent accuses him of acting without authority in so doing, unless there be an express act of legislation by the Diocese, sanctioning the omission.* To this charge, we offer a few words of self-defence.

We differ entirely from your correspondent in this opinion, and believe that every Minister, as well as every Diocese, is left to his own discretion, in the use or the omission of the clause in question. For when the Diocese accepted the American Prayer Book as its form of worship, it received it with this Rubric embodied therein; and as the object of the Rubric is unquestionably to give a discretion in the matter, we may naturally suppose that the Diocese received it in the spirit in which it was offered, and that we are as fully authorized to *omit*, as to *repeat* these words. Nor do we see that an act of legislation is necessary to sanction the *omission*, any more than the *repetition* of this clause. The Rubric gives a discretion which "any Churches" may use; and until this discretion be taken away, every Minister has the implied acquiescence of his Diocese in the permission granted by the Rubric, to repeat or to omit the words, "He descended into Hell."

As they who prefer using this clause seem to think themselves more orthodox than those who do not, and thus make its use a test of churchmanship, let us recur to the testimony of the Church upon this point The history of this Rubric will throw some light upon the matter, very seasonable in our day and generation.

It appears that in the revision of the Liturgy, at the organization of our Church in the United States, the clause, "He descended into hell," was struck out of the Apostles' Creed by the Convention "as being of uncertain meaning."†

When the proposed alterations of Prayer Book were submitted to the English Bishops, together with our application for the consecration of Bishops for America, they offered objections to several acts of the Convention, and among others, to the omission of this clause from

* The words of the Rubric are, "any *Churches* may omit," &c.—*Editors.*
† Journal General Convention, page 41.

the Apostles' Creed; and before proceeding to consecrate Bishops for our Church, they urged the restoration of this clause as it was in the English Prayer Book. The request of the English Bishops was submitted to a Committee of the next Convention, who reported thereon. After expressing their "*anxiety to complete the Episcopal system*, by means of the Church of England," and their "*sincere disposition* to *give every satisfaction* to their Lordships, which will be consistent with the union and general content of the Church they represent," the Committee recommend the following Resolutions.

"First, that the words, "He descended into hell," be restored to the Creed.

The vote on this resolution (the restoration of the clause) was as follows: five Dioceses voting.

New York, - - - -	Divided.
New Jersey, - - - -	Aye.
Pennsylvania, - - - -	Divided.
Delaware, - - - -	Divided.
South-Carolina, - - -	Aye.

And so the clause was restored.*

We have a few reflections to offer upon this record.

1. It appears that in the judgment of the Convention which organized the Protestant Episcopal Church in the United States, the words, "He descended into hell," "being of uncertain meaning," had better be omitted from the Creed.

2. That had that, and the two subsequent Conventions, been at liberty to follow their own judgment, these words would certainly have been struck out.

3. That the chief reason for their re-insertion in the American Prayer Book, was the "anxiety" of the Convention to conciliate the English Bishops, in order to complete the Episcopal organization of our Church.

4. That the restoration of this clause was the effect of compromise; being a payment in part for the boon of Episcopacy, which we were seeking at the hands of the English Bishops.

5. That the clause was re-inserted by the affirmative vote of but *two Dioceses*, a minority of those represented in Convention, the other three being divided.

6. That by the addition of the Rubric, authorizing the omission of this clause, or the substitution of another in its place, the Convention still showed their judgment to be against its use, though they had complied with the wish of the English Bishops by its re-insertion.

7. That it appears from Bishop White's testimony, that there was only one of the bench of Bishops in England, who was supposed to insist upon the American Prayer Book being conformed to the English in this particular.

From this historical statement, it will appear who conform most to the mind of the Protestant Episcopal Church in the United States, (the only one to which we owe allegiance) those who repeat, or those who omit the clause in question.

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* Journal General Convention, 1786, page 42.

The writer accords in judgment with Bishop White* and our forefathers, as to the expediency of omitting this clause, because it is of "uncertain meaning," and therefore not suited for a symbol of faith, which should be clear and precise in its terms.

Because, in the present use of language it conveys to nine-tenths of the American people a false impression—the word "hell," having acquired a limited signification.

Because, in the congregations where the writer has officiated for fifteen years past, there have been many attendants not educated in our Church, who necessarily misunderstood this language, and often took needless offence at our supposed belief.

And lastly, because it is wiser in Churches as in individuals, to use language which needs no explanation, in preference to that which is so liable to be misunderstood, and thus to excite prejudices against the Church which we desire to serve.

A Bp. White Churchman.

P. S.—Since the above was offered to the publisher, the writer has read the Bishop's annual Address, in which he perceives that his Diocesan considers the right to omit the clause, questionable. We are glad that the Bishop differs in his position from the correspondent to whom we referred, who rashly charges his brethren who follow a different practice from his own, with a "plain violation of the Rubric."

FOR THE GOSPEL MESSENGER.

IS PREACHING THE *MAIN* DUTY OF A BISHOP?

If by preaching is meant the proclaiming of the Gospel, in all the various ways in which it is ordered to be declared, or proclaimed, or preached, then we have here no question at all. A Bishop is to make known the Gospel in the desk, by the lessons, the prayers, and the praises; at the Chancel, by the Epistle and Gospel, and the Commandments, and by those other teachings and devotions, which are so full as to the great doctrines of the Atonement—the Covenant, and the holy Ministry. But if it is meant, as held by some, that *sermonizing* is the main duty of a Bishop, we deny it, because first, while *this* is to be done, the other preachings named above are not to be left undone. And we deny it also if it is intended to assert, that by the sermon of the preacher, the Gospel is more effectually preached, than by the sermons of the Prophets, Evangelists, and our Lord Himself, which he reads from the Holy Scriptures—and by the Sacraments, by which, signs, truth and duty are taught, perhaps more impressively than they are by words. One argument for unduly elevating the sermon, and disparaging Holy Scripture, the Liturgy and the Sacraments, is deduced from Ephesians iii. 8, where the Apostle is supposed to maintain, that "grace was given him *specially* to deliver sermons." Now, I understand that grace was given him to fulfil *all* the functions of the sacred Ministry, and not one only. To make the preaching for which grace qualified him to refer exclusively to his pulpit exercises, is to

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* We wish Bishop White's opinion had been set forth in full.—*Editors.*

beg the question. Did he not need grace, and was it not given to enable him to confirm, ordain, and govern; that is, to meet the *peculiar* functions of a Bishop? Will it be said, that he needed more grace to enable him to *sermonize*, and therefore that he had a larger measure of it when he ascended the pulpit, than when he was in the desk, or at the altar? The Deacon and the Priest, and not the Bishop only, are authorized to preach sermons. Surely it is inaccurate to call that function which the Bishop holds, *in common* with other Ministers, his main duty. Preaching sermons is not the main duty of a Deacon, for he cannot preach "unless licensed by the Bishop" himself. His main duties are those which he performs in virtue of his ordination, without the necessity of a special license.

Preaching sermons is not the main duty of the Priest, for he is authorized "to preach the Word of God, *and* to minister His holy Sacraments," and charged to be "a faithful dispenser of the Word of God, *and* of the holy Sacraments." Preaching is fulfilled by reading Holy Scripture in the Church, and by Catechising, and by the sermons. But the thing, though named *first*, is not more his duty than Baptizing and administering the Holy Communion. Where is the proof that one class is a *main* duty rather than the other. It is true, St. Paul says, "Christ sent *me* not to Baptize, but to preach the Gospel."* Now recollect St. Paul was an *inspired* preacher, and therefore it was more *his* duty to set forth the Gospel than to Baptize, which *uninspired* Ministers could do. In this text, St. Paul never could have meant to contradict his Master's commission, "go ye and preach, *Baptizing*, &c. Here, the functions to preach and to Baptize, are placed precisely on the same level. He who undertakes to prove that a Bishop's *main* duties are to ordain, confirm and govern, will be sustained by "Holy Scripture," and "ancient authors," and the authority of the Church. But it is "private judgment," or rather private *opinion*, (without reference to "the Word or the Church,") which regards *sermonizing* as the main duty of a Bishop. St. Paul says, "to me was this grace given, that I should preach among the Gentiles," &c. The grace was given not to preach *generally*, but among the *Gentiles*, for he was the Apostle of the *Gentiles*. "We regret to see that in his horror, &c., (remarks "*the Calendar*") of the Sacramental System, as he calls it, he suffers "himself to be led into an exaggerated and disproportionate estimate of the relative importance of preaching." A. O.

NEW PUBLICATIONS.

The Introductory Chapter to the first volume of Dr. Jarvis' Church History, designed to serve as a specimen of the work. 1850.—It makes one sad to consider the apathy of the community, and especially of "the Church," in relation to this great work. Where is a single patron? How few the subscribers. It is prepared by request (we had almost said order) of our "General Convention," and what has that

* 1 Cor. i. 17. Whitby remarks, St. Paul was *specially* sent to preach to the Gentiles; see Acts xxii. 15, 21, and xxvi. 16, 17, and ix. 15, when he says "*me*," surely he did not mean every Bishop, Priest and Deacon.

body, collectively or individually, done, to meet even the expenses of the publication. Might it not have been reasonably expected that the Diocesan Conventions would have adopted some measures to prevent this work being lost to the Church, to the country, to mankind? The appeal, it appears, is now made to individuals or to congregations. Shall it be in vain? Is it possible that purchasers of a single thousand copies cannot be obtained. If not, it must, we presume, be put on the shelf until a wiser and a holier generation send it forth. Suppose that the one thousand copies are sold, what, after paying the printer, will the author have for his mental and his physical labor, for such a work could not but tax all his faculties. Of course he looks not for *pecuniary* reward, but it is the highest authority. "The workman is worthy of his meat," and "they that preach the Gospel, should live of the Gospel;" and is it not to preach well, though not orally, to give the story of the Church—of her martyrs and advocates. South-Carolina alone might furnish the number of subscribers now asked for. Attention is invited to these extracts. In a letter to the Clergy, the venerated author writes, "an advantageous offer has been made to print the first volume of my History, if I can secure pledges for one thousand copies. The Society for the Promotion of Religion and Learning in the State of New-York, have pledged themselves to take two hundred and fifty copies. For the remaining seven hundred and fifty may I not appeal to you?....It will form a volume of more than five hundred pages; it will correspond in execution with the Chronological Introduction, and will be put at the same price, $3, in cloth binding. I beg leave, therefore, to propose an easy method, suggested to me by several of my brethren, that each Rector should bring the subject before his parish, and in this manner determine what number of copies each parish will engage to take, and what terms of payment will be practicable. I expect, of course, to derive most encouragement, and the most prompt and effectual aid, from my brethren in the city parishes. But I will say to all who are thus disposed to promote the publication of a work which has cost me much time and labor, that payment, if not of the whole, at least of part in advance, will greatly facilitate the object. The volume has now been ready for publication six months. ....The volume already published was *absolutely necessary* as a foundation for all subsequent volumes. Without it I could not have written the volume I have now ready for the press, and without writing this volume I could not have commenced, as I already have, the third. But from its very nature, the Chronological Introduction could not be a popular work It consisted of abstruse computations, into which the generality of men are not disposed to enter. They are satisfied with results; and it is only the laborious *student* of ancient history who can properly appreciate my labors. To every such student, the tables it contains are of the greatest help. They are arranged with mathematical precision, and were very expensive. The English publisher placed the volume at £1 5*s.* sterling, and was much dissatisfied that the American edition *from the same plates, so beautifully executed in London*, should be sold at half that price. Yet I consented to the reduction, because I knew that in the American market the book could not be sold at the English price. *The tables alone are worth all the money which*

the American student pays. Yet, from the nature of the work, I have not, and do not expect to have, any adequate remuneration for the expense of time and labor, nor for the actual amount of money which my journey to England cost me. It was not a visit of recreation so much as of toil; though a visit to the land of our forefathers, and to the Church of England is, to every Clergyman especially, a source of pleasure and improvement. At the British Museum I had access to every book which it was necessary for me to examine. I trust that this statement will show my brethren of the Laity, as well as of the Clergy, the importance of the aid which I now respectfully ask..... The sixth period is that in which we live; beginning with the resurrection of Christ, by which He was declared to be the Son of God with power; and containing the divine manifestation of mercy, hitherto restricted more and more, but now opened again, and enlarged so as to embrace all the nations of the world; and looking forward to the Second Advent of the Son of God, when the final separation will take place between the wicked and the good. This whole period is declared by St. John to be *the last time*; and it will end at the *General Judgment*, of which all inferior judgments of the preceding periods have been so many types. Then the enemies of God throughout the universe will be entirely subdued and punished; His sovereignty over all His creatures fully vindicated; the immeasurable distance between the Almighty and the highest of created beings fully displayed; and to the present strife between good and evil will succeed *the everlasting Sabbath*, the never-ending rest promised to the sons of God—the noon-day of eternity."

☞ Patrons and subscribers to this valuable work will leave their names with Mr. A. E. Miller, No. 5 Broad-street, or transmit them to "Thomas Belknap, Esq., Hartford, (Conn.)"

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Bishop Ives' Letter, in answer to certain questions concerning Confession and Absolution. (New-York: Stanford & Swords:) 1850.—This Letter is in answer to Sixteen Questions, addressed to Bishop Ives, by the Rev. J. H. Hobart, of New-York. The Bishop claims that the views contained in this letter are precisely the same that he has maintained all along. He does not advocate *compulsory* confession to a Priest. The instances in which it is necessary, are *exceptional.* They are found, not in the ordinary Christian, but in individuals who have habitually indulged some wilful sin or sins. At the same time, the Bishop says, that there are no precise limits of that confession, (I mean resort to a spiritual guide,) which depends upon the moral state. He allows that the public absolution in Church is equally efficacious with that which is private and personal. Finally, the Bishop takes the same ground with the exhortation to the Communion and the Visitation of the Sick. Within the limits which the Church here allows, there have been Divines who have been desirous of extending private confession to the greatest admissible number of cases. Bishop Ives avows himself to agree with this latter class, and cites passages from eminent authorities in support of his view. We shall make extracts and explain its doctrines more fully at an early opportunity. At present, we will only add that its statements, if they had appeared earlier, would have saved a great deal of misunderstanding and distrust.

Calendar.

SELECTIONS.

THE TRUE CATHOLIC.—February and March, 1850.

Some extracts cannot fail to instruct and interest our readers—we merely prefix a heading.

Imperfect but yet true Churches.—"This whole notion of imperfect Churches, rested on the admission of certain old writers, especially Hooker, that the Protestant Communions on the continent of Europe, were Churches, although imperfectly constituted. The advocates of the notion were not willing to recollect that the very ground upon which the concession that they were Churches was made, was that they lived where the Episcopal succession was not to be had; and Mr. Good went so far as to publish a passage from Hooker, to prove the non-necessity of Episcopal ordinations, carefully leaving out all that Hooker says about "necessity," that being the very ground of his opinion."

The Sacrament of Baptism.—"The ill consorted views of sacramental grace and individual predestination were beginning to fall apart. Arminius in Holland, and Peter Baroe in Cambridge, were leading the van of a host of assailants of the Quinquarticular scheme. Their attacks drove Calvinists into a re-examination of their ground. The thoroughly learned held fast, with Hooker, and Field, and Ward and Davenant, to the doctrine of the Sacraments. But the superficial, the rash, the violent, the shallow but fluent pulpiteers who swarmed from 1590 to 1650, held fast to the "comfortable doctrines" of individual election, absolute predestination, irresistible grace and final perseverance, at whatever cost, and with growing disposition to revert to the Zuinglian views of sacramental calling and grace. The references to Baptism in books of popular instruction and edification, put forth by the Puritan school become fewer, the language concerning the Sacrament guarded or ambiguous, the reference to "regeneration" as synonymous with *resipiscentia* or conversion, established and exclusive. This, for instance, is observable in Dent's Plain Man's Pathway to Heaven, a very popular manual (noted as having been Bunyan's marriage-portion and vade-mecum) in which, I believe there is not a single allusion to the Sacraments from beginning to end: in the popular Catechisms and Tracts of Samuel Crooke, (published about 1610—1620,) and in scores of similar productions. Even those whose sounder theology would not suffer them to give up the Sacraments, were driven to the subterfuge of *charitative* interpretation. So, for example, Bishop Carlton, (Ward's and Davenant's colleague;) "That young *children Baptized are delivered from original sin, we doubt not*, and if they die before they come to the practice of actual sins, they shall be saved; and that *children Baptized are put into the state of salvation*, I make no doubt of it, but this we must believe *ex judicio charitatis.*" (*Answer to Montague's* Appeal, a. 12 cit. Falkner, Libertas Ecclesiastica, page 258.) To the same resort Prideaux, Bishop of Exeter (so made, as troubles came on, to gratify the Puritans,) is well known to have had recourse. Nevertheless there were still, after the times of Whitaker

and Chaderton and the Lambeth Articles, men among the Puritans and Puritanically disposed in the Church, who thought and wrote about Baptism in the old strain. "The ancient Fathers, the Reformers in general, and the Church of England at present, make the commencement of our acceptance with God (by whatever name we may call it) to begin with Baptism; and suppose that the influences of the Holy Spirit continue with the Christian through life, to complete the work of justification, to renovate him when he falls, to preserve him in temptation, and to support him in death, unless those influences are quenched, by wilful, repeated, deliberate, and persevering sin. Another system which makes our Christian life begin with certain feelings in maturer years, makes the question concerning Baptism so very important. *The re-establishment of the ancient union among believers, depends on our estimate of the benefits attendant on that first and most solemnly commanded ordinance,* whether it be *merely an useless rite* or *an appointed means of grace,* or, as it is defined in the Church Catechism, 'an outward sign of an inward and Spiritual grace.'" Now then, we have in a few words the doctrine of the Church, and this inward and Spiritual grace, given in Baptism, we call regeneration. The other class of religious professors refuse to confine the beginning of our Christian life to Baptism, and must explain for themselves why they suppose Baptism to have been instituted and commanded. Herein perhaps they are not quite so explicit as it becomes them to be. They insist, however, that regeneration does not take place in Baptism, and it is certain, that *what they call regeneration does not.* An old writer, quoted by Townshend, says, "Regeneration has its degrees. Its first step is contrition, and that softening of the heart by which a man is brought to a sense of sin and misery; and under the influence of which he earnestly desires deliverance. The second is a knowledge of Christ, by which, whoever is convinced of the sinfulness of his own heart, and of the ability of Christ to deliver him, denies himself and flies to Christ, and by a living faith is united to Him, and a filial love towards Him is kindled in his heart, by the power of which he serves God with unfeigned obedience and a holy life." Now this may be a correct account of the spirit of *bondage* and of the spirit of *adoption;* but in all this we find no proof that we must not use the word *regeneration* to denote something which is neither the state of bondage nor the state of adoption."...."The Liturgies and Articles teach, in common with the writings of the ancient Christians, the necessity of faith and repentance as qualifications for the salutary effects of Baptism. But they never contemplate any person, however qualified, as regenerate till he is actually Baptized. They suppose that infants who are necessarily free from actual sin, are duly qualified for Baptism, and are looked on by God, precisely in the same light as penitents and believers; and they unequivocally assert that every Baptized infant, without exception, is born again. They suppose that all Baptized persons, whether infants or adults, contract a solemn engagement to holiness or newness of life, and that their continuance in the state of salvation to which they are called, depends on their future conduct. They lay down a very plain and broad distinction between this grace of regeneration, and conversion, repentance, renovation, and such Christian virtues, and changes of the inward

frame, as require the concurrence of man's will and endeavors—imply degrees—and are capable of increase."

"Such is the doctrine of Baptism according to our Church; and is it to be treated as an idle unmeaning ceremony? When was it so regarded by the Ancient Church? By Augustine, it was called the Sacrament of Grace; by Justin Martyr, the water of life."

Absolution.—"One thing is clear, that in the fullest manner Dr. Jarvis coincides with us in the view, that the Holy Eucharist is the true Sacrament for post-baptismal sin. But he seems to deny that there can be properly any absolution for such sin, except in that Holy Sacrament; while it seemed to us that the Church of England distinctly announced the right, and tolerated the practice, of private absolution; which our own Church has virtually prohibited in practice.....On the subject of confession, Dr. Jarvis has a very striking passage; in which he compares it to the disclosures, as to the condition of the body, made to his physician by a patient laboring under a dangerous disease, and then says; "but let a man be convinced that he has no choice in the matter; that he has to do with men only as the ministers of God; that he must, by *confession*, lay open his most secret sins before the Holy Ghost, Whom he cannot deceive; that he must then come and receive the Absolution of them in the Holy Communion; let him once be convinced of all this, and a principle of faith is at work within him far superior to every other consideration. If he cannot convince himself that in his secret communings with his Maker, he is duly prepared to receive those Holy Mysteries, he will go to his spirtiual physician, whom he himself has chosen as the earthly guardian of his soul, and open his grief. It is the tenderness of a man's conscience only, which can render auricular confession compulsory. All attempts to enforce it will be ineffectual."

Defection to Rome.—"Fastidiousness seems to have been an exciting cause in most of the defections to Rome that have occurred on both sides the water. We mean the insisting on finding in the Church in which the individual is, that absolute perfection of doctrine, discipline and worship, as well in its members as in its formularies, which we have no right to look for in the Church Militant. This is apt to degenerate into insisting on the perfect conformity of the Church to our private fancies embodied in another community, whether at Rome or Geneva, the delusion which represents all distant fields as green, leads us to believe that in that community, we shall find the perfection we seek in vain in our own. Our own field is sufficiently near for us to distinguish every blade of grass, and by consequence every weed, and every bare place."

Development.—"The principle of antiquity is antagonistic, both to the principle of private judgment, and to that of the authority of the present Church; and that not only in its principles, but in the result to which those principles lead. In other words, both the present Churchmen, and the private judgment men, had departed from the truth, as held by the ancients. Some new principle was required by both these classes, by means of which they could take off the edge of the argument from antiquity; it being obvious to all men, that the nearer men lived to the time of the first promulgation of Christianity, the better

opportunity they had of knowing what the doctrine then promulgated really was. It is less wonderful then than it seems at first sight, that both parties should have hit on the same invention,—the new theory, now known as the development of Christian doctrine. This theory is, that Christianity was not revealed full grown, but only in the condition of a germ, out of which it was to grow from day to day, until it arrived at perfection, or the world came to an end. We believe the first of these alternatives might have been omitted; for that the theory is, that as the circumstances of the Church and the world are continually varying, ever new developments of doctrine are necessary to ment these ever varying circumstances. In other words, that Christianity is not designed to mould the world to her doctrine, hut that her doctrine is to be moulded to the condition of the world; and as that never "continueth in one stay," so the doctrine will go on, forever developing, until the consummation of all things shall put an end at once to the world, and to still unfinished Christianity."

Worldly Amusement.—"Dancing assemblies. Are there not others equally liable to censures? Are not *conversation* or *sitting* parties, in short all gatherings of the same numbers, attended with the same expense and show, and productive perhaps in a greater degree of envy, hatred, evil speaking, and equally to be avoided! Those who are fond of a crowd in order to murder time, and to be admired, and those especially, who resort to them in order to silence for awhile the conscience, are equally ready to resort to either of them, and it may be equally injured by all of them. It cannot be that the mere exercise of dancing or the introduction of the fiddle into such an assemblage, when collected, can constitute the guilt or the mischief to be apprehended from those tumultuous assemblies."

ARCHBISHOP OF CANTERBURY ON BAPTISMAL REGENERATION.

"On another subject, on which the public mind is deeply agitated, it would be easy to add a volume to the thousand books which already crowd our shelves, and perplex our views. I allude, of course, to the interpretation which is to be given to our Service for Infant Baptism. Here, however, my mouth is necessarily closed, by the circumstances in which this matter is at present involved. We can only pray that the spirit of a sound mind, and of a right judgment, may be granted to all who are concerned in the determination of so intricate a question, that such differences may not be permitted to disturb the unity of the brethren, or dissolve the bonds of union in our Church." * *

"Who can contemplate a child, in any condition of life, without a strong emotion of sympathy and anxiety? Here is a being gifted with immortality; he may be miserable or blessed beyond the imagination of man to conceive. This awful alternative depends upon the use that is made of a few fleeting years. The child, indeed, has been *dedicated to God in Baptism*, and enrolled amongst his followers, and *we rejoice to think that the Holy Spirit dwells in him;* but how great the danger that the Holy Spirit may be grieved—yea, quenched,

through the corrupt nature, through the temptations that surround him on all sides." This is in accordance with his Grace's previous teaching on this subject, in his "Apostolical Preaching Considered," where we have the following passages:—

"These addresses and exhortations are founded on the principle that the disciples, *by their dedication to God in Baptism*, had been brought into a state of reconcilement with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this example, and of the *undeniable practice* of the first ages of Christianity, *our Church considers Baptism as conveying Regeneration*, instructing us to pray, *before* Baptism, that the infant "may be *born again*, and made an heir of everlasting salvation; and to return thanks, *after* Baptism, "that it *hath* pleased God to *regenerate* the infant *with His Holy Spirit*, and receive him for His own child by adoption. But, on the contrary, if there is a distinction between special and common grace, and none are regenerate but those who receive special grace, and those only receive it who are elect; Baptism is evidently no sign of Regeneration, since so many after Baptism live profane and unholy lives, and perish in their sins. Therefore the preacher of special grace must, consistently with his own principles, lead his hearers to look for some new conversion, and expect some sensible regeneration. This brings him to use language in the highest degree perplexing to an ordinary hearer. * * * * *

"The hearers appeal to the Church, an authorized interpreter of Scripture. The Church acquaints them *that they were themselves regenerated, and made the children of Grace by the benefit of Baptism;* while the Preacher evidently treats them as if it were *possible* they might be still *unregenerate*. Happily for our Church the framers of its *rituals* took their doctrine from the *general tenor and promises of Scripture*, and by a providential care extending over a Church so framed, the succeeding believers in *Calvin* were never allowed to introduce their *subtleties* into her *intelligible* and rational formularies. Therefore we are instructed to declare that those who are devoted to Christ, as infants, by Baptism, *are regenerate—i. e.* are "accepted of God in the Beloved," and dying "without actual sin, are undoubtedly saved." And therefore we hold that those who grow up, may or may not fall from *this state of grace*, and that those who have fallen may or may not recover, and be finally saved; and therefore that all are to be exhorted to "examine themselves, whether they be in the faith;" to repent and turn to their Saviour if they are not; to labor, if they are still more after the "inward *renewing* of their souls day by day." It is indeed a sufficient confutation of the doctrine of special grace, that it *absolutely nullifies* the Sacrament of *Baptism*. It reduces it to an empty rite, an external mark of admission into the visible Church, attended with no real grace, and therefore conveying no real benefit, nor advancing a person one step towards salvation. But if Baptism is not accompanied with such an effusion of the Holy Spirit towards the inward renewing of the heart, and the person baptized, who of himself and of his own nature could "do no good thing," by this amendment or regeneration of his nature, is enabled to bring forth fruit, "thirty, or sixty, or an hundred fold," and, giving "all diligence to make his

calling and election sure,"—if the effect, I say of Baptism, is less than this, what becomes of the distinction made by the Baptist—"I indeed baptize with water, but He who comes after me shall baptize with the Holy Ghost?" What becomes of the example of Christ Himself? After His baptism, the descent of the Holy Spirit, in a visible form, was surely intended to confirm His followers in a belief that their Baptism would confer upon them a *similar* gift; and *besides the washing away of their sins*, and the *remission of the penalty* entailed upon the posterity of Adam, would bestow upon them a *power* enabling them to fulfil the covenant laws of their religion.

No Preacher, therefore, is authorized, either *by our Church*, or by *St. Paul*, to leave a doubt on the minds of his hearers, whether they are within the pale of God's favor; but, on the contrary, *is bound to enjoin them to seek* "boldly at the throne of grace," for power to confirm their faith, and work out their repentance, and live worthily *of their high calling*."—*Calendar*.

EFFECTS OF CALVINISM.

It requires but a slight analysis of the philosophy of Zeno, to comprehend the identity between the main doctrines of that philosopher, and him of Geneva, the author of the Institutes. The system of both is rather a system of philosophy, than of morals or religion. The doctrines of Calvin are so familiar to all our readers, as scarcely to require to be named; but a brief enumeration may be useful in order to place them in juxtaposition with those of the Stoics. The early English Puritans enumerated among the abominations of the doctrines of the Church, according to their own historian and apologist, Neal, "man's merits, *free will*, justification by works," (through faith.) Indeed, the utter want of free will is a cardinal doctrine in the theory of Calvinism. The famous treatise of Edwards upon the Will, which is esteemed a text-book, and almost a creed among all thorough Calvinists, is a labored and ingenious, perhaps a plausible argument, as far as any argument can be said to be plausible to prove an absurdity, to establish the doctrine of the *entire subjection of the will to extraneous influences*. And the Institutes of Calvin contain many most absurd and shocking inferences from the same general proposition, which he indeed professes to be a necessary deduction from the known and acknowledged attributes of the Almighty. Calvin positively asserts that the conversion of the sinner, and the impenitence of those who finally persevere in sin, are equally matters of necessity, wholly aside of, and beyond the power of the subject of those exercises,—thus making sin and salvation depend upon some objective necessity, and not mere subjective qualities, or acts of the creature, as the Church professes and believes. Of the doctrines of the Stoics, a pervading article was this same abiding spirit of necessity, of heartless, bald fatalism.

It ought not then perhaps to be an occasion of wonder, that the Puritans, having embraced such a philosophy, should depart very essentially from the usages of the Church. If a sect begins in mere philosophy, it is likely to end in confusion. The intention of the Saviour

and His Apostles appears, very clearly, to have been to decry all refinements in mere philosophy and doctrine, knowing that its end must be in schism and utter confusion. And the history of the Church shows that all sects have sprung from some vain speculation in doctrine. The Church disavows all such speculations. She requires but few articles of faith to be adopted by the Laity, and those expressed in such general propositions, as to allow reasonable latitude for the necessary differences in the constitution of the minds of man, and in education. Hence Calvinism, beginning in *doctrine*, has continued to *philosophize* until the home of its founder is now overrun with every shade of rationalism; and it is little better, wherever the heresy of this false philosophy has extended. What is the doctrine of Calvinism in New-England? Is it to be found at New-Haven, or at East Windsor, or at Cambridge? Is it Taylorism, or Tylerism, or Bushnellism, or Nortonism, or Parkerism, or Burchardism? Who shall decide, when doctors disagree? One thing is certain, that primitive, undiluted, unadulterated Calvinism, does not now exist in New England. It cannot be found short of the walls of Nassau Hall. North and east of that ancient strong hold of Calvinism, the doctrine of a partial atonement cannot be found, distinctly put forth, and dogmatically taught. Notwithstanding, this was the fundamental doctrine of the Genevan democracy, as it was also of the colonies of Plymouth and Massachusetts Bay. It was this feature in doctrine, which justified to their own minds the express declaration of these Theocracies, in recorded votes: 1st. 'That the earth is the Lord's, and belongs to his saints. 2nd. That *we* are *the saints*.' Such a presentation of the character of God has done more, in its inevitable and fearful re-action, to make Socinians, and Arians, and Unitarians, and Universalists, and Deists, and even Atheists, than all other causes combined. And so conscious are their teachers of this result, that you shall now seldom or never, among the better informed of their ministers, hear a purely doctrinal sermon, never one vindicating, in any degree, the most objectionable features of their favorite theology.—*Church Review.*

POETRY.

FROM THE CALENDAR.

HOME:—A BALLAD FOR EVERY BODY.

I foraged all over this joy-dotted earth,
To pick its best nosegay of innocent mirth,
Tied up with the bands of its wisdom and worth,—
And lo! its chief treasure,
Its innermost pleasure,
Was always at home.

I went to the Palace, and there my fair Queen
On the arm of her husband did lovingly lean,
And all the dear babes in their beauty were seen,
In spite of the splendor,
So happy and tender,
For they were at home!

I turn'd to the cottage, and there my poor hind
Lay sick of a fever,—all meekly resign'd,
For O! the good wife was so cheerful and kind,
In spite of all matters,
An Angel in tatters,
And she was at home!

I ask'd a glad mother, just come from the post
With a letter she kiss'd from a far away coast,
What heart-thrilling news had rejoiced her the most,—
And gladness for mourning
Her boy was returning
To love her at home!

I spoke to the soldiers, and sailors at sea,
Where best in the world would they all of them be?
And hark how they earnestly shouted to me,
With iron hearts throbbing,
And choaking and sobbing,—
O land us at home!

I came to the desk where old Commerce grew grey;
And ask'd him what help'd him this many a day
In his old smoaky room with his ledger to stay?
And it all was the beauty,
The comfort and duty,
That cheer'd him at home!

I ran to the court, where the sages of law
Were wrangling and jangling at quibble and flaw,—
O wondrous to me was the strife that I saw!
But all that fierce riot
Was calm'd by the quiet
That blest them at home!

I call'd on the schoolboy, poor love-stricken lad,
Who yearn'd in his loneliness, silent and sad,
For the days when again he should laugh and be glad
With his father and mother,
And sister and brother,
All happy at home.

I tapp'd at the door of the year-stricken Eld,
Where age, as I thought, had old memories quell'd—
But still all his garrulous fancies outwell'd
Strange old fashioned stories
Of gladness and glories
That once were at home!

I whisper'd the prodigal, wanton and wild,
How chang'd from the heart that you had when a child,
So teachable, noble, and modest, and mild!—
Though sin had undone him
Thank God that I won him
By looking at home!

And then when he wept, and vow'd better life,
I hasten'd to snatch him from peril and strife,
By finding him wisely a tender young wife,—
Whose love should allure him,
And gently secure him
A convert at home!

So he that had raced after pleasure so fast,
And still as he ran had its goal overpast,
Found happiness, honor, and blessing at last
In all the kind dealings,
Affections and feelings,
That ripen at Home!

MARTIN F. TUPPER.

RELIGIOUS INTELLIGENCE.

Special Ordination.—At St. Philip's Church, on Whit-Sunday, May 19, the Rev. G. L. Platt, Deacon, was admitted to the Holy Order of Priests, presented by the Rev. J. B. Campbell: the sermon was by the Rev. C. C. Pinckney, and these Presbyters united with the Bishop in the imposition of hands.

Charleston Female P. E. Bible, Prayer Book and Tract Society.—On the Anniversary, Whit-Tuesday, after "Morning Prayer," the meeting was organized; the Annual Report of the Board of Managers and of the Treasurer were read, and the officers re-appointed.

Sunday School Celebration.—On Whit-Monday, as customary, the teachers and pupils of the Protestant Episcopal Sunday Schools in Charleston assembled, with other members of the Church, and after "Evening Prayer," (the expected Preacher not being obtained,) the sermon was by the Bishop. It was at St. Paul's Church, and the collection for the benefit of the Chapels in Charleston, amounted to $20.

Monthly Missionary Lecture.—That for May, was by the Rev. J. L. Breck, $7 was collected.

Piety and Charity.—The emigrants to California seem not unmindful of their duty to God and man. Recognizing the conservative and Missionary influence of Religious Tract Societies, they have instituted one; to be a life member, $25 must be paid, and a director $50. The "Strangers' Friend Society" has also been organized to afford medi-"cal and other relief to the indigent sick, daily arriving from all parts of the world." The members pay $5 annually. We are pleased to notice that Dr. Thomas M. Logan, lately our fellow-citizen, is one of the "Executive Committee." He is also one of the Directors of the Tract Society.

Church Home.—FUNDAMENTAL RULES.

1. This Institution shall be called the *Church Home.*

2. Its objects shall be, (1.) To provide a place of refuge, and (aided by their own labor,) a support to indigent females of good character—to be called *Beneficiaries.*

(2.) The support and religious education and training of *orphan girls.*

(3.) To provide a place of rendezvous, and opportunity of co-operation to Ladies, to be called *Associates,* who shall employ themselves in visiting the sick and poor, and in such other benevolent labors as may be deemed advisable. The Institution not to be chargeable with their support.

3. The Church Home shall be strictly a religious Institution, and in close connexion with the Church.

4. The Bishop of the Diocese of South-Carolina for the time being, shall be President of the Institution.

5. *The Council.*—The Church Home shall be governed by a *Council* consisting of the President, the Vice-President, the Chaplain, and twelve (12) Trustees. The Vice-President and twelve Trustees to be elected at the first meeting of the subscribers: but no person shall be eligible, who is not a subscriber of ten (10) dollars per annum, or a *Patron*, and a member of the Protestant Episcopal Church. The Trustees shall be divided into three (3) Classes of four (4) each. The first Class to go out of office on the first anniversary thereafter, the second Class on the second anniversary, and the third Class on the third anniversary, but all to be re-eligible. A Vice-President and four Trustees, to fill the vacancies, shall be elected annually: the Trustees to serve for three years.

6. The Council shall have full power over all matters relating to the Institution, except to change these fundamental Rules.

7. No By-law or Regulation once established by the Council shall be changed, except at a meeting of the Council specially convened after due notice to all the members, and with the approbation of the President.

8. A Secretary and a Treasurer may be elected by the Council, from among their own number, or otherwise. Their duties to be defined by the Council.

9. The Council shall assemble quarterly or oftener, for the transaction of business. Five members shall constitute a quorum.

10. A meeting of the subscribers shall be held annually on the Festival of St. Barnabas, (June 11th) or if that fall on Sunday, then the day after, when the Vice-President and Trustees shall be elected, and other necessary business transacted.

11. The Council shall lay before the subscribers at each annual meeting a report of their proceedings during the preceding year, and an account of the finances of the Institution.

12. A *Chaplain* shall be nominated by the President, subject to approval by the Council. His duty shall be to superintend the Institution, to conduct or provide for the religious instruction of the inmates, and to hold divine service daily in the Church Home, unless there be opportunity for the inmates to attend in some Church or Chapel approved by the Bishop.

13. A *Lady Superintendent* shall be in like manner nominated by the President, subject to approval by the Council. Her duty shall be to superintend the domestic arrangements of the Church Home, and under the authority of the Chaplain, to have the supervision of all its inmates.

14. Any officer in the Institution may be suspended or removed by the Council; but no such suspension or removal shall be *final*, until sanctioned in writing by the President.

15. *Patrons.*—Every Donor of $500, being a member of the Protestant Episcopal Church, shall be named a *Patron* for life.

16. Every Subscriber of $50 per annum, being a member of the Protestant Episcopal Church, shall be a *Patron* during the continuance of such payment, and if it be continued for *ten years*, he shall then become a *Patron for life.*

17. *Nominations.*—Patrons shall be entitled to nominate one Beneficiary or Orphan, each, and to renew said nomination as often as the place becomes vacant.

18. Any Church in the Diocese contributing one hundred (100) dollars per annum, shall be entitled, through its Minister, to nominate one Beneficiary or Orphan, and to renew the nomination (so long as this contribution be continued) as often as the place becomes vacant.

19. *Inmates.*—Beneficiaries, Orphans, and *Resident Associates*, may be elected from time to time by the Council, on *nomination* or *recommendation*, as provided in these Rules, and shall be in all respects under the control of the Chaplain and Lady Superintendent.

20. *Non-resident Associates* may be admitted in like manner, and may according to previous arrangement, give the whole or a part of their time to the duties of the Institution, but no one shall be received as an Associate (Resident or Non-resident) who is not a Communicant of the Protestant Episcopal Church.

21. *Subscribers.*—Subscribers of not less than five (5) dollars per annum, being members of the Protestant Episcopal Church, and not being in arrears for subscriptions, and Patrons, shall be entitled to vote for Trustees.

22. Subscribers of whatever amount, shall be entitled to preference over non-subscribers in obtaining nurses from the Church Home, and in recommending candidates for admission as Beneficiaries or Orphans, in places not otherwise filled.

23. All annual subscriptions shall be considered due on the anniversary.

24. By-laws and Regulations not inconsistent with the fundamental Rules and the foregoing *Plan*, may be established by the Council from time to time, both for their own government, and that of the Church Home.

25. None of the above Rules shall be changed, except by a majority of the subscribers present at an annual meeting, on written recommendation of the Council; or otherwise, after having been proposed, considered and agreed to at one annual meeting, and finally adopted at the succeeding one.

Committee on the Church Home.—Rev. C. WALLACE, *Chairman;* Rev. T. J. YOUNG, Dr. I. M. CAMPBELL, WILLIAM PATTON, J. K. SASS, *Treasurer at the Bank of Charleston.*

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Missions of the Church.—Domestic.—Georgia.—Rome.—"Our services are uniformly well attended, and the Church appears to be fast gaining ground in the confidence of the people. We hope to have St. Peter's consecrated to the worship of the Lord at the next Episcopal visitation. Through the liberality of the friends of the Church and "Apostolic order," our debt is nearly paid off; we have also received a neat Communion Service from Grace Church, Charleston, S. C., a Baptismal Font, from a lady in Augusta, Ga., besides a handsome Bible, presented by the lady of our former Missionary."

Florida. Key West.—"Almost every State has its representative here; others yearly come and go; and the most effectual service your Missionary has rendered has been to the citizens of other portions of the Union. It is very gratifying to be able to report a visible improvement in the whole current of society on the Key. How much of it is

owing to the influence which the Church exerts, cannot be known until that day when all the secrets of the world will be laid open. The bell for daily setvice, to ring which is part of my missionary work, if it does no more, witnesses for God that His honor and worship are going on in our midst. It often tolls in a straggler, and it is an index to show me who are the devout and growing Christians in the congregation. There are many evidences of the increasing power of religion on the hearts of my people, which are not of a character to be revealed in a public report. At no time since my residence on the island, has there been apparent a greater interest in the Church, better attendance on Divine Service, or stronger evidence that the Holy Spirit is striving with the hearts of this people."

Tennessee. Greenville.—"While absent, I collected about $500 in money, and received enough material to trim the Chancel of the Church, a number of Prayer Books and Tracts were also given to me. Whilst enjoying the hospitalities of Col. Wade Hampton, S. C., his pious daughters presented me with a handsome silver Communion set for the Church costing $160; and on my return home I received in Knoxville a present of two large and handsome Bibles and Prayer Books for the desk and pulpit. A member of the Church in the same city has promised to furnish us with a marble Baptismal font. I was successful beyond my expectations in the accomplishment of my object, and feel devoutly thankful to God for raising up for His Church and one of her most unworthy Ministers, such kind, noble-hearted friends."

Illinois. Chester.—"Out here we see the whole world in miniature; men and women from every clime under heaven—all description of characters to deal with. It is not to be wondered at, that the progress of the Church in the West is slow. Your Missionaries now in the field are the grubbers up of this exceeding rough and thorny soil; but when well grubbed up, and well cultivated, it cannot fail to produce an hundred fold of good grain, fit for the garner of heaven. In St. Mark's Parish we have lost beyond computation for want of a Church to worship the God of our fathers in. There lies on the Church lot the stone, the brick, the lumber, and the frames for doors, and windows, ready for the walls, all paid for. I ask those who are able to help us poor sheep in the wilderness, to save these materials from perishing. (One hundred and fifty dollars will put them up, and enclose our house of prayer.) 'My soul longeth, yea, even fainteth, for the Courts of the Lord; my heart and my flesh crieth out for the living God.'"

Michigan. Battle Creek.—"The prospects of the Parish are indeed encouraging. Our congregations are steadily increasing, and many are beginning to look with a favorable eye upon our beloved Church. If our Communicants will only walk worthy of the high vocation wherewith they are called, we cannot but go on steadily increasing in numbers as well as in piety, and in attachment to our time-honored services."

California. San Francisco.—"A house being offered for temporary use, and $8,000 to build with, and a lot on which to erect a Church, I consented to postpone my efforts for the sailors, and to officiate on Sunday afternoon. At the first gathering there were about two hundred

and fifty persons present, and this congregation promises well, on account of the serious steady disposition of the people, and the central location. A chapel is in progress of building, and 'Christ Chapel' will soon become a home for the strangers, and a nursery, I hope, of sound Church doctrine.....I repeat, therefore, my request; let the Church send forth another 'authorized' agent, willing to act as a 'Missionary,' until the times arrives to 'settle.' I will divide with him the alms collected at the Offertory, which are as yet my only support. By 'dividing the alms, I mean that my humble home and fare will be at his disposal, as brethren ought to be together.....The Committee have come to the decision, that California needs not to be sustained by any farther pecuniary appropriations from the treasury of the Domestic Committee. But it is by no means the intention to throw off the Mission, or to intimate any diminution of interest in the undertaking, or to fail to do whatever may, in the judgment of the Committee, be in their power, for real available and efficient assistance. The want there,—is the want of men, able, useful, devoted and self-denying Ministers, men of faith, and men of service, adapted for that special field, and willing to labor there for a spiritual harvest. The Domestic Committee, therefore, are ready to give the seal of their sanction to men who shall thus approve themselves to their knowledge and judgment, and to send them out under their authority, and at least, by their influence, to aid them in the effort to reach their field of labor."

Foreign. Africa.—"Previous to going to the Mission house, we gathered the people of the town together, and preached to them. A large new greegree in the midst of the town told us, that since the Station had been closed, they had surely gone back to their ungodly ways. Their consciences told them this, for, after preaching, a native said, that he thought their crop of rice would have been better, had they not dirpleased, by their greegrees, the Great God.....About thirty were gathered to the head man's house. Closing with prayer, some laughed, when a native reproved them, saying, "why do you laugh? All this be true. We know that those people who mind this Word be better than we, and this shows this Word we hear be true. They spoke of building a house for us to preach in, as well as for a school, for they wished a teacher; and as they expressed the wish, the head-man said: "We old men may not be able to mind this Word, but here are our children, (pointing to them,) they may learn of God, we wish them to be taught." Thus is the field open, broad and ready for the sower. Who—who will come to sow the seeds of life?....Received a number of visits from the old men of the towns, some of whom brought dashes, or presents. The people all seem glad that the Mission Station is still to be kept open, and promise to attend service, and to supply as many children as are wanted for the schools. All seem favorably disposed. Preached in each of the two largest towns to good congregations, considering the circumstances. Through the week we go to the hut of some distinguished man, in order to preach, and he sends a messenger all through his town and collects the people in his cabin, which is generally crowded to overflowing. Sometimes I preach under a tree; sometimes in an open yard; wherever I can find the most convenient place that will hold the people. All seem glad to have

me preach in their towns, and make every effort to make my visit a pleasant one to myself.....Mr. Payne writes: the formation of a Christian village in the immediate vicinity of the Mission premises, is regarded as a most important step in advance. All who have passed regularly through the school, thus far, have settled here, and others will follow their example. The houses have all been built by natives, and five of them, which are framed, and in American style, are the exclusive workmanship of a youth lately in the school. There are sawyers, a blacksmith, a chair-maker, besides the carpenter in the village. Two months ago a simple code of laws was adopted for its government. Amongst other good rules, one requires all housekeepers either to conduct family worship themselves, or to attend in families where this is held."

The amount reported for Domestic Missions is $2,212; from South-Carolina, $72. For Foreign $1,719; from So. Carolina, $192.

ACKNOWLEDGMENTS.

The undersigned acknowledges the receipt of the following sums for the Church of the Epiphany, Laurens.

From Prince Frederick's Pee Dee,	$10 00
" Prince George's, Winyaw,	14 50
" Claremont, Stateburg,	15 00
" From members of St. Philip's Church,	11 00.
	$50 50

JOHN D. M'COLLOUGH.

The undersigned gratefully acknowledges the receipt of $50 "from a few Christian friends" of the United Parishes of St. Stephen's and Upper St. John's, for the Permanent Buildings at Nashotah, through the hands of Rev. William Dehon, Rector of the same. Also, from members of St. Michael's Church, Charleston, $6; a parcel of Books from Rev. Andrew Fowler, for the Library

JAMES LLOYD BRECK, *Agent for the Nashotah Mission.*

The undersigned gratefully acknowledges the following receipts, viz: $25 from members of St. Michael's Church, Charleston, for the Minnesota Mission, through the hands of Rev. T. J. Young; $5 from a Lady of St. Michael's, for the same Mission; $25 from a family of the same congregation, for the purchase of lands; $5 from a Communicant of St. Philip's Church. Sundry articles of Clothing for same Mission.

JAMES LLOYD BRECK,
Agent for the Minnesota Mission.

The Bishop thankfully acknowledges $200 from an unknown benefactor, "to be appropriated as heretofore" specified.

MARRIED,

On Wednesday evening, the 24th April, at Grace Church, New-York, by the Rev Thomas House Taylor, D. D., P. C. VAN-SCHAICK, of that place, to ANNA HINCKLEY, daughter of John W. Mitchell, Esq., formerly of this city.

CALENDAR FOR JUNE, 1850.

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas, the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. St. John, the Baptist.
29. St. Peter, the Apostle.
30. Fifth Sunday after Trinity.

RELIGIOUS BOOKS.

The History, object and proper observance of the holy Season of Lent; by William Ingraham Kip, DD

The Early Conflicts of Christianity; by the same Author.
The History of the African Mission of the P. E Church; by Mrs. E. F. Hening.
The History of the Reformation in England; by the Rev. W. D. Wilson, DD.
The Whole Duty of Man, laid down in a plain and familiar way, &c.
The Devotions of Bishop Andrewes, translated from the Greek and arranged anew.
The Churchman's Heavenly Hours, or daily approaches to God, &c.
The Dew of Heaven, or Prayers and meditations for every day of the week, &c.
The Sponsor s Gift, or the candidate for Confirmation, &c.
The Christian Year. Thoughts in verse &c: by the Rev. John Keble.

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The Revellers,	The Old Man's Home,
The Midnight Sea, and Wanderer,	The History of our Blessed Lord,
Helan Morton's Trial.	Alegories, elegantly bound.

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A further supply of A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH; by one of Three Hundred, and

The Catholic saved from Popery, being an account of the Reclaimation of one to the American Church, who had gone to the Romish Communion; by Rev. J. A. Spooner.

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Respectfully informs the public that he gives instruction on the Organ. Piano Forte, Guitar, and in Singing, at his residence, No. 9 Back-street, on moderate terms. Ladies and gentlemen *qualified* to lead choirs and congregation in singing. His method of chanting, simplified, for sale at this office.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription $5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J Adger's, Hamilton's wharf. Annual subscription $10: subscription to the fund for the support of decayed Clergymen $5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas. Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription $1; Life do $10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs Dehon. Annual contribution $5; Life subscription $20.

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JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign issionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq. Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign* Missions.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College.*

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years:

1849.		1850.	
Amount brought forward for Vol. XXVI.	$488 15	Amount brought forward for Vol. XXVII.	$100 00
Mr. Jas. G. Henning, Georgetown,	3 00	Capt. John Fripp. Beaufort, -	3 00
Major S. Porcer, Pineville, -	3 00	Mrs. Marion, Pineville, - -	3 00
Mr. T. W. Porcher, Vance's Ferry,	3 00	Major S. Porcher, do. - -	3 00
Mr. J. R. Pringle, - - -	3 00	Mr. Rich'd J. La Roach, Wadmalaw,	3 00
Mrs. Elizabeth Patton, - -	8 00	Hon. Wm. C. Preston, Columbia,	3 00
Mr. Micah Jenkins, Pocotaligo, 3 v.	9 00	Mr. Simon Magwood, - -	3 00
Rev. J. H. Ticknor, Columbus, Ga.	3 00		
Rev. Paul Trapier, - - -	3 00		$118 00
	$518 15		

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